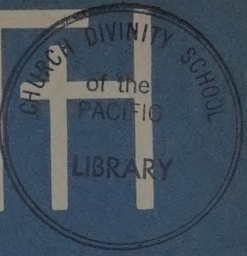


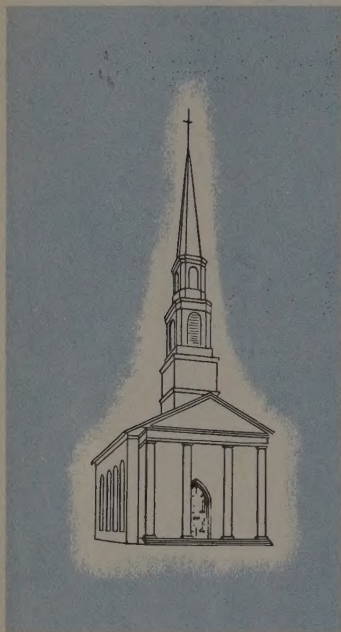
# FORTH



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## Theological Education Sunday—1956

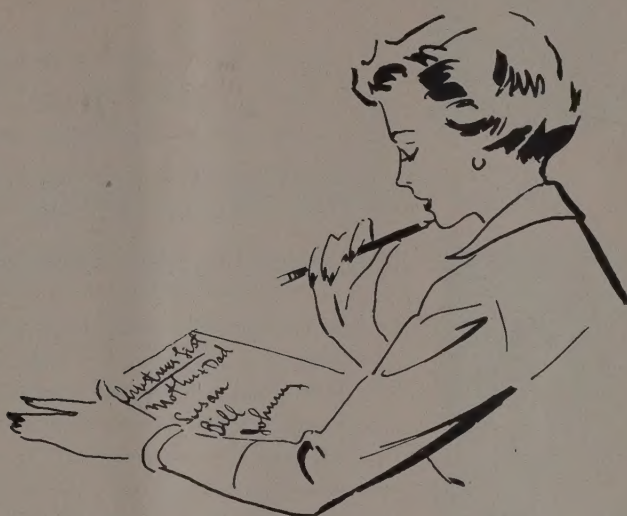
### JANUARY 22

**A**T LAST the Church at large is awakening to the vital importance of our Theological Seminaries to the present and the future of the Church. The response to the BUILDERS FOR CHRIST program proves this. But here is but the beginning. Continued support is essential that our Seminaries may meet the encouraging increase in students with essential faculty and equipment.

The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 22nd, 1956, has been designated as THEOLOGICAL EDUCATION SUNDAY. On that day offerings will be taken for the support of our Theological Seminaries. I commend this great cause to the generous and intelligent support of all our Church people.

HENRY K. SHERRILL  
*Presiding Bishop*

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.



## Someone to Add to Your Christmas List . . .

**S**ORRY we can't name her . . . we don't even know where she lives . . . but we do know before another Christmas rolls around she's going to need the gift you give this year and she's going to need it desperately.

You see — she's one of the millions of people who will suffer from flood, famine, pestilence, earthquake or other tragic disaster.

When her need comes it will come without warning — and without time for her to ask your help — but your church will be ready to help and will do so quickly through the Presiding Bishop's Fund for World Relief.

This is a continuing fund which every year makes substantial grants to emergency world needs — over and above the amount which can be budgeted or anticipated!

Earthquake victims in Greece, flood victims in India, hungry children in Korea, refugees in the Holy Land . . . were among some of the most recent to be aided by contributions from this fund.

You may designate some special area as you give — or make your contribution to the Fund to be used at the discretion of the Presiding Bishop and his committee — when and where it is needed most.

Checks should be made payable to "Presiding Bishop's Fund for World Relief."

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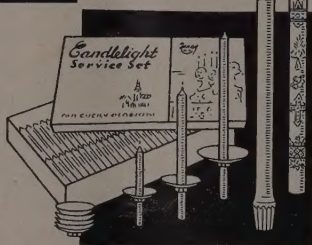
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## Turning the Pages

**R**ECENTLY Mrs. Leidt and I had as our house guest the new Anglican Bishop in Korea, the Rt. Rev. John Daly (FORTH, October, page 21). A few days after Bishop Daly left us to continue his journeyings over the United States, I received a letter from him, parts of which I would like to share with our FORTH Family:

"As soon as it was made public that I had been translated to the See of Korea, American soldiers and their chaplains began to write and tell me of their admiration for the Anglican Church which they had found in Korea. They wrote of the dire poverty of the clergy and people and of the wonderful way in which, by heroic self-sacrifice and service, they were making known the love of God of their fellow countrymen. These Americans who wrote me wanted their home church to have an opportunity of helping the little Anglican Church which they had come to love.

"At the urgent request of the Archbishop of Canterbury, I am on my way for the first time to our war shattered Church in Korea. There are nineteen Korean clergy and five Korean sisters, as well as six missionaries, one of whom, with twenty years' experience, I am proud to have as my Assistant Bishop. The Church has stood firm in the face of Japanese persecution and of the Communist invasions and many have died a martyr's death.

"I am proud to be sent to lead such a devoted and courageous Church. But, I am not blind to the fact that I am going to a Church in great need. Bishop Cecil Cooper, my immediate predecessor, whom you will remember chose to remain to suffer with his people, who survived the Death March and three years in a North Korean concentration camp, has now, at the age of seventy-two, resigned to make way for a young bishop. He has told me that I must expect to find smashed and wrecked much of the work that during his forty-one years there he helped to build up.

"The friends of the Korean Mission in Great Britain will not fail us

continued on page 4

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# FORTH

VOL. 120 NO. 11

DECEMBER 1955

William E. Leidt

PUBLISHER-EDITOR

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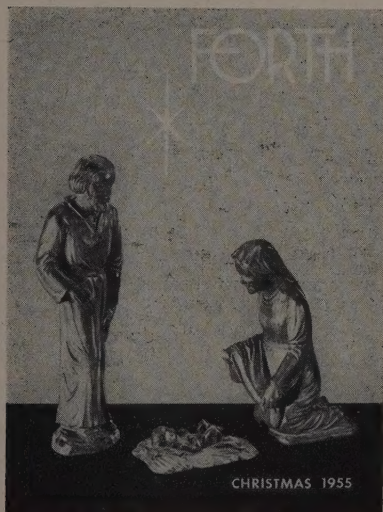
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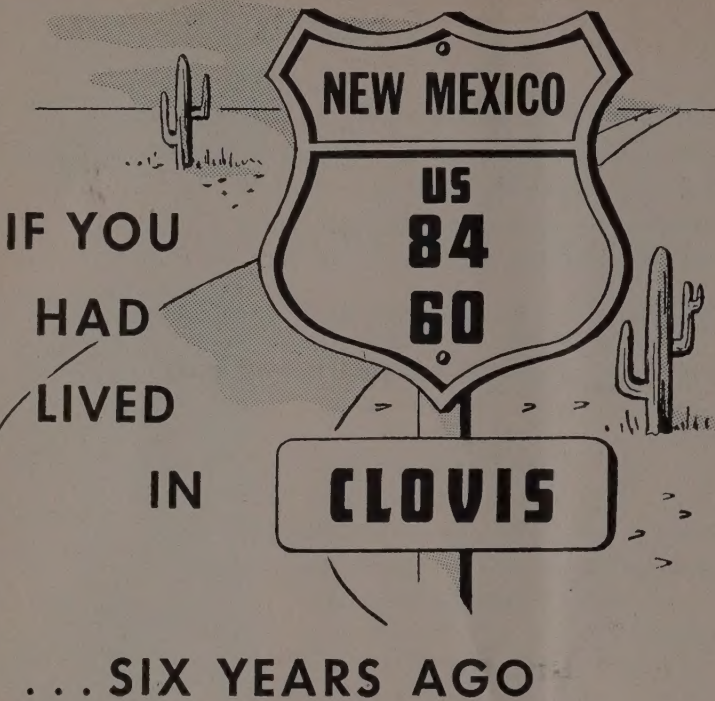
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CHRISTMAS 1955

THE COVER. Woodcarvings similar to these by Fred Herricht may be found throughout the Pennsylvania Dutch Country at Christmastide. For the Presiding Bishop's Christmas Message please turn to page 9.





you would realize how urgent the need for a church building can be.

Then, St. James' parish house still served as the overcrowded place of worship—Church School—and activity center. The room intended as a kitchen doubled as choir and kindergarten.

This situation, like many others, was happily changed through the assistance of the American Church Building Fund Commission, created by General Convention in 1880 for the purpose of rendering assistance in erecting new church buildings and improving those already in use. The years have proven the Commission's services to be most worthwhile. Only recently, the grateful grown-ups and children of St. James—(now called, "One of God's lovely houses") presented a thank offering to enlarge the work of the American Church Building Fund so that others might be helped as they were.

Today we have a problem. Inadequate facilities exist in more communities than we realize. The spiritual needs of thousands are not being met because of insufficient funds. You can help. Our Permanent Fund needs expansion to meet the many vital requests that pour in—all worthy appeals expressing the earnest desire to provide a place of worship, adequate Church School facilities for the children, or a suitable home for the Rector.

Your interest will be deeply appreciated and your help will continually serve in meeting these needs throughout the years to come.

*Please write to the address below for further details.*

## AMERICAN CHURCH BUILDING FUND COMMISSION

170 Remsen Street

Brooklyn 1, N. Y.

## Turning the Pages

continued from page 2

and by their help the day-to-day needs are being met. But the work of reconstruction and the opportunities of new missionary work demand a great capital expenditure. Will you help?

"My beloved people in West Africa have promised to make Korea their overseas mission field and so has the Church in the new Province of Central Africa. The Anglican Church in Canada has already given me \$50,000 and has pledged the support of their prayers. I am appealing to the Episcopal Church in the United States of America to help meet the immediate demands of capital expenditures. The Anglican Church in Korea is your church and I am your Bishop there."

Contributions for Bishop Daly's work in Korea may be sent to the Rev. C. Lawson Willard, Secretary, The Korean Church Fund, Trinity Church, 53 Wall St., New Haven 10, Conn.

### Thanks from New Guinea

The Bishop Coadjutor of New Guinea, the Rt. Rev. David Hand, was another recent visitor in the United States. While here Bishop Hand expressed appreciation for the airplane provided the Bishop in New Guinea by the Committee on World Relief and Church Co-operation.

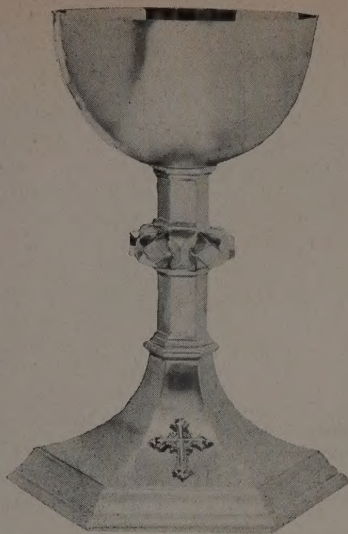
"This gift," he said, "is remarkable not only for its generosity but also for its appropriateness. An increasing number of our mission stations lie in mountain valleys in which it is comparatively easy to make air strips, but which require many days of exhausting climbing to reach on foot. Supplies have to be transported to these stations; the bishops have to visit there in the course of their already over-packed schedules; even more important, there are sometimes stretcher patients to whom rapid transportation to hospital may be a matter of life or death."

### Dean Pike's TV Show

Another type of visitor recently welcomed to our home is Dean Pike and his TV guests whom we enjoy each Sunday, about at lunch time

continued on page 5





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No. 1399 8 $\frac{1}{8}$  inches \$155.

Capacity, 14 ounces



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## Check Your Calendar

### DECEMBER

- 2-5 Woman's Auxiliary, Executive Board, Seabury House, Greenwich, Conn.
- 6-8 National Council, Seabury House
- 14, 16, 17 Ember Days
- 25 Christmas
- 30 Thirtieth anniversary, consecration, the Rt. Rev. Middleton S. Barnwell, retired Bishop of Georgia

### JANUARY

- 1 Circumcision
- 5 Thirtieth anniversary, consecration, the Rt. Rev. Walter Mitchell, retired Missionary Bishop of Arizona
- 6 The Epiphany
- 19 Thirty-fifth anniversary, consecration, the Rt. Rev. Robert H. Mize, retired Missionary Bishop of Salina
- 22 Theological Education Sunday
- 25 St. Paul, Twentieth anniversary, consecration, the Rt. Rev. Theodore R. Ludlow, retired Suffragan Bishop of Newark



## On our way to church—arguing!

That morning, everything went wrong. We started for church in silence angrier than any words.

Then, just as we turned the corner, a commanding and mighty voice stopped us in our tracks... the new bells had begun to play!

Slowly then, their music softened, became a humble hymn. We looked at each other, the hard, cross feelings gone. We reached for each other's hands.

This is the ministry of the bells. As their music floods the heart in need—so peace finds its way to the soul.

*now—your church can enjoy  
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Now, in a small wall cabinet, tiny bars of metal produce the glorious music of ancient cast bells—no heavy tower, no traditional expense. Plays from a simple keyboard, or automatically—and plays true bell tones, through the "modern miracle" of electronics, and the dedicated engineering of Stromberg-Carlson. Write for the 12-page brochure—it tells how your church can own a Stromberg-Carlson carillon or bell system now.

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## Turning the Pages

continued from page 4

(1:30 p.m. EST) over ABC-TV. One of the better, more adult religious telecasts, the Dean Pike Program is interesting on several counts. The telecasts originate in various places on Cathedral Heights, New York City, depending on the nature of the program. Recently the telecast was from the medical bay of the Cathedral for the program on the Church and mental health; another originated from the Dean's study.

The topics discussed bring together distinguished guests, recognized authorities in their own fields of learning. Not least important is the contribution which Mrs. Pike makes to these programs.

The Dean Pike Program is certainly one to watch.

### Requiescat in Pace

A few months ago when FORTH published Operation Turnstile by Aline Hughes, the Editors knew that Miss Hughes was seriously ill. Soon after the article appeared her disease ran its course and she died in St. Luke's Hospital, New York. *May her soul rest in peace and may light perpetual shine upon her.*



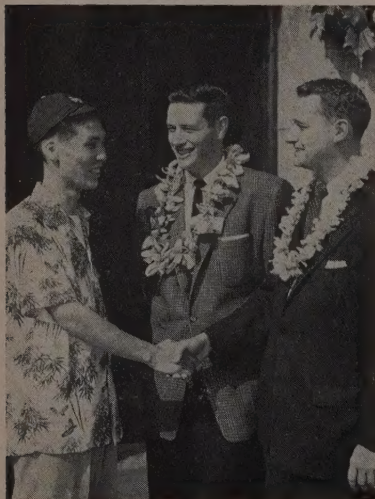


Religious News Service

**HOISTED** more than fifty-five feet into the air by a derrick, the Rev. William R. Hill, rector of Trinity Church, Birmingham, Ala., places a cross atop the church's new steeple

● A NEW cathedral to accommodate fourteen hundred persons is being constructed in Kuching, capital of Sarawak, Borneo, the Very Rev. Leslie Wilson, dean, told the students at St. Mary's School, Sagada, during his recent visit to the Philippines. *Sagada Postboy*, the school's newspaper reports:

"Dean Wilson mentioned that Borneo is just to one side of the equator and divided into British North Borneo, Brunei, and Sarawak.



**KOREAN** scholarship student at Hobart, church college in Geneva, N.Y., Michael Kim, son of priest-in-charge of St. Luke's, Honolulu, presents leis to student leader and chaplain

# FORTH

DECEMBER 1955

VOL. 120 No. 11

## Your Church in the News



**CHILDREN** on Okinawa kneel before creche sent to them by a mainland congregation. Okinawa Mission will be five years old this spring, has grown from a small class in a private house to seven missions, from one member to seven hundred, with a staff of seven (*Forth*, November, page 20).



**LAUNDRY** at St. Luke's Hospital, Ponce, Puerto Rico, has been constructed and equipped through National Council and UTO appropriations. One of eight church hospitals overseas, St. Luke's offers the best in modern medical care. Its fine nursing school helps staff dispensaries throughout the Island. Recent additions include a veteran's ward and a children's orthopedic section.





REFUGEES from East Germany, the Müller family, are being sponsored by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop. The National Council is making every effort to secure job and housing assurances for refugees looking for resettlement opportunities in the United States. To make the program a success the assurances of many more parishes and individual Churchmen are needed.

Brunei's population is chiefly Malay and Moslem, and it is the richest part of Borneo because of its oil. The Anglican Church is especially strong in Kuching, Sarawak, where the cathedral and two fine mission schools are located. Kuching is composed of a great number of Chinese and the original inhabitants, called Dyaks. These tribes are divided into two groups; the land Dyaks, who are living on the mountainsides of Sarawak, and the sea Dyaks, who live near the great rivers, which are the highways of Borneo. The unchurched tribes are strong, fierce, and superstitious, and some are still headhunters."

● At the Fort Stanton Tuberculosis Sanatorium, Fort Stanton, N. Mex., the Church and the State of New Mexico co-operate to bring a Christian ministry to the tuberculosis patients. The State provides living quarters for an Episcopal chaplain, the Church his salary and operating expenses. There are Roman Catholic and Episcopal chapels on the grounds, and the Episcopal Church also operates a community room where patients may read, write, visit, and entertain guests.

The Rev. Charles L. Conder, chaplain, visits patients regularly and conducts frequent classes with Navajo children who have their own hospital and school. About half the sanatorium patients are Navajo Indians,

half Spanish and Anglo-Americans. Roughly a third are Christians of several communions, a third Roman Catholic, and a third non-Christian.

In addition to his duties at the hospital, the chaplain travels about fifteen hundred miles a month to serve three congregations in Lincoln County.

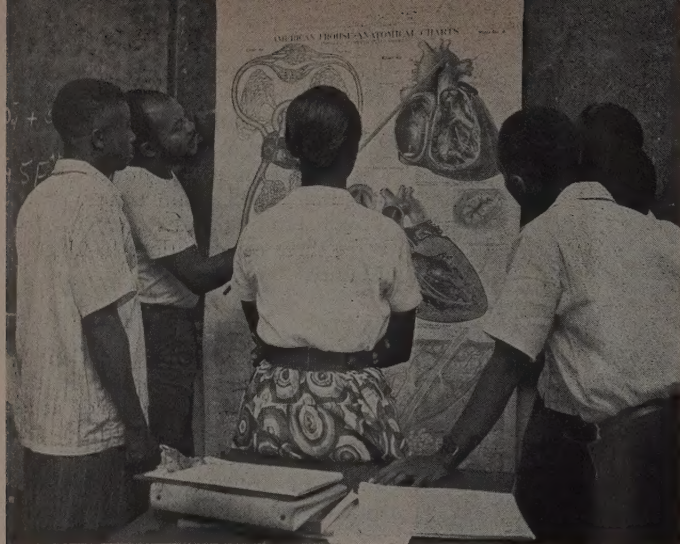
● The Anglican Church in Canada is the new name adopted by the Church of England in Canada at its nineteenth General Synod in Edmonton, Alberta. The change was voted in order to emphasize the autonomous nature of the Church. Four hundred bishops and delegates, meeting for the first time in a missionary district, similar to General Convention, also approved a missionary budget of \$712,178 for next year.



Religious News Service

VISITING Australia on a ten-day post-Convention trip, the Presiding Bishop (left) enters the Cathedral Church of St. Andrew in Sydney to address the General Synod. He is accompanied by the Most Rev. Howard W. K. Mowll, Primate of Australia and Archbishop of Sydney. Bishop Sherrill also visited the Dioceses of Canberra, Newcastle, Armidale, Melbourne, and Brisbane.





Physiology students study anatomy chart



CHAPEL services (above) bring students and faculty together in daily worship

ADMINISTRATION — classroom building is one of nineteen concrete buildings on Cuttington campus including faculty housing, boys' and girls' dormitories, agriculture building, science-library building, and power plant.



## Cuttington Fosters Christian Ideals

CUTTINGTON College and Divinity School in Suakoko, Liberia, is playing a distinctive role in the higher education of Liberian youth. In a number of ways it is quite unique. It has a Liberal Arts College with a Christian emphasis; it has the only School of Theology in Liberia; and it has a School of Agriculture which bestows a B.S. degree.

Most of Cuttington's fifteen hundred acres of land have been planted in cocoa, coffee, oil palms, and citrus trees which are expected to contribute heavily to the support of the college in later years.

Cuttington attempts to provide a basically Christian education, stressing at the same time the highest standards of scholarship. Cuttington students are trained to carry the Christian spirit into their vocations and their relationships with others.

Students may enter the School of Theology after two years of successful college work. The theological program includes in-service training, giving each student the opportunity for field work in which to apply classroom theories to practical situations.



# *A Christmas Message*



## GOD SO LOVED THAT HE GAVE —

THE most significant events in our lives are given. We have nothing to say about our birth, our natural endowments, our initial environment. Unless we take a responsibility which does not belong to us, death comes upon us without our knowing the number of our days. The test of life is the way we meet and accept these given circumstances.

The deepest note of true religion is the givenness of God. *Ye have not chosen me . . . I have chosen you.* We show the quality of our Faith by our response.

So for the true understanding of Christmas the emphasis must be upon the fact, God so loved the world that He *gave*. The *gift* of God is eternal life through Jesus Christ.

God's blessings come not as a result of our own wisdom, creativeness, or worthiness. The initiative is His. God so loved.

So at this time with humble, thankful, and joyous hearts we receive the Lord Jesus Christ.

*How silently, how silently, the wondrous gift is given!*

*Where meek souls will receive him, still the dear Christ enters in.*

*Wm. K. Shuman*

PRESIDING BISHOP



# South India Church Practices Unity

UNION OF APOSTOLIC CHURCHES WITNESSES IN POVERTY-STRICKEN AREAS

By the Rev. James W. Kennedy

RECENTLY, I saw the Church of South India in action, and found its ministry to be one of the most effective that I have ever seen within the Christian fellowship. I saw at close range two bishops of this Church as they exercised their true ministry as bishops and pastors of their flocks. I went with them to some of their villages, which are the very heart of India, and therefore form the front lines of Christian witness there.

These bishops, with their truly dedicated pastors, catechists, and Bible women, live up to the hilt their evangelistic and teaching ministry. On an exciting succession of pastoral visits, I accompanied the Rt. Rev. C. K. Jacob, Bishop of Central Travancore (formerly Anglican) and the Rt. Rev. Lesslie Newbigin, Bishop of Madura-Ramnad (formerly Presbyterian). Many incidents occurred during these visits which indicated the power of Christian witness in these poverty-stricken, underdeveloped areas. One incident among the many is a typical example of what is happening in this most Christian part of India, where from twenty-five to thirty-five per cent of the people are Christians, as against two per cent for the whole country.

We arrived late in the evening at one of the 579 small village congregations in Bishop Newbigin's diocese, after having spent the better part of the day in two other villages. This village was near Ramnad, the southern-most and poorest part of his diocese. As usual, the entire Christian population of the village came to meet the Bishop.

We had come as far as the car would go, over the worst possible ox cart path, and even over a ploughed field, and we had to leave the car

and walk the rest of the way to the village. It was dusk when we arrived, and a young man lighted our way with a lantern, borne on top of his head with great dignity. A small harmonium, two drums, and one set of tiny cymbals kept the singing going as we moved along.

As we approached the church, the Hindu half of the village had gathered to watch silently. Here was a ready-made opportunity to witness, which Bishop Newbigin seized. Before entering the church, the pastor preached an impassioned sermon to both the Christians and the pagans, as the glow from the lamp flickered on the dark faces packed around. The Bishop followed with a simpler, quieter address, using a favorite Hindu method of singing a fragment of a hymn, then teaching what it meant.

Just before moving into the church, for the services of baptism,

confirmation, and Holy Communion, the Bishop asked one of the young girls who was about to be baptized to bear witness, and for five minutes, she told her friends and neighbors why she had accepted Jesus Christ. It was a moving and thrilling experience.

It was late when we finished, and the Bishop's departure was delayed for an hour because of many pastoral problems which he had to deal with, matters of urgent business, and arrangements to be made for getting two villagers to the hospital. At long last, we walked back down the trail, with the lamp swinging ahead of us, showing the way.

Day by day, bishops of the Church of South India visit the villages in the same strenuous routine, some of them with more than one thousand congregations to care for. I found the answer to how they could keep going through the long years of their ministry. When staying with Bishop Newbigin, I never rose early enough to catch him still in bed, but always



FIRST successful union of Anglican, Presbyterian, Methodist, and Congregational traditions, the Church of South India ministers in some of the most underdeveloped parts of India. About twenty-five per cent of these people are Christian, against two per cent of the whole country.

• The rector of the Church of the Ascension, New York City, and Secretary of General Convention's Joint Commission on Ecumenical Relations, Mr. KENNEDY is a frequent contributor to FORTH.

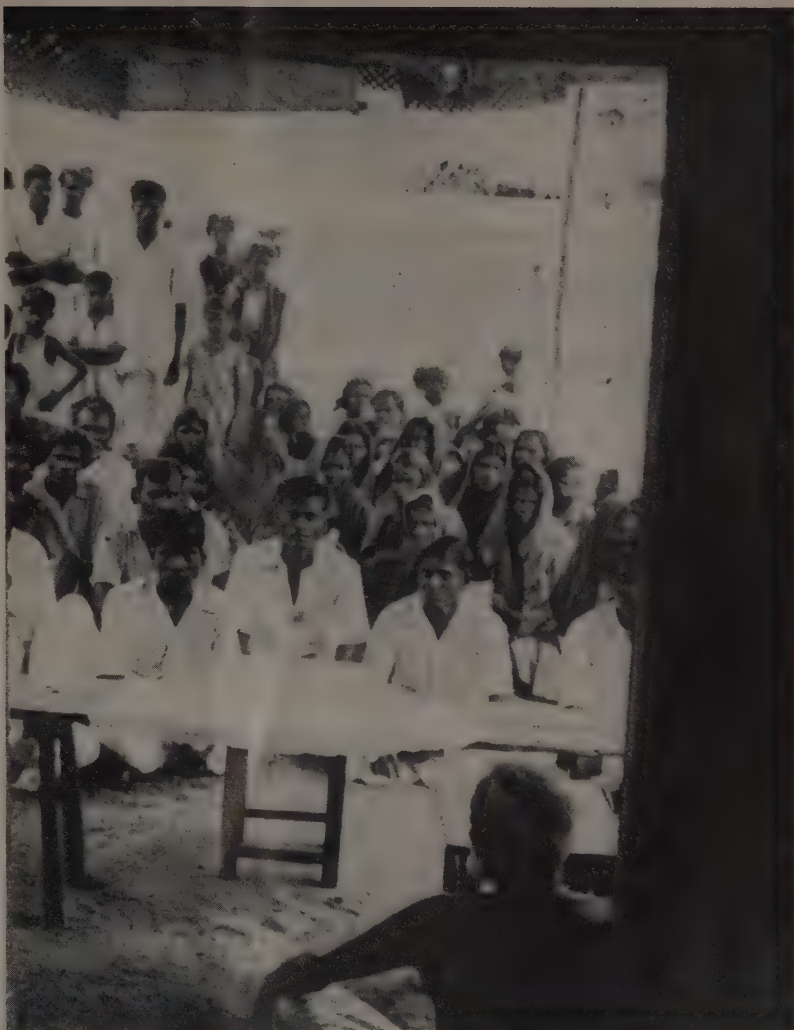


found him sitting cross-legged on the verandah, deep in meditation and prayer.

The negotiations which led to the formation of the Church of South India were started in May, 1919, under the inspiration of Bishop Azariah of Dornakal, at a conference of Indian pastors and others of different Churches, at Tranquebar. The statement issued from this meeting became the declaration of intention, which was consummated in 1947 by the organic union of Anglican, Presbyterian, Methodist, and Congregational traditions:

"We face together the titanic task of winning India for Christ—one-fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible, and which have been, as it were, imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate."

Since part of the Anglican Communion was involved from the very beginning, the Lambeth Conference of 1930 gave long and careful consideration to the proposed reunion. A great many anxieties were expressed but, generally speaking, the



Overflowing congregation waits in hot sun for second Communion to be celebrated outside church

negotiations were encouraged, although final judgment was postponed.

The negotiations were successfully completed, and the union was inaugurated in 1947. The Lambeth Conference of 1948, after lengthy discussion, ended with a majority view generally in favor of the union, and a minority view which felt that no final approval should be given at that time. In 1950, the Convocations of Canterbury and York considered the whole matter *in extenso*, but failed to act. They felt that there should be a five-year consideration of the questions of status concerning the ministry of the Church of South India, and of relationship to it with reference to the celebration of the Holy Communion.

I was privileged to attend the

meeting of the Convocation of Canterbury on July 4-6, 1955. The Convocation passed three important resolutions concerning the Church of South India. One accepts the ministers of the Church of South India as valid, the second provides, among other things, for the loan of any parish church in England for the celebration of the liturgy of the Church of South India, from time to time, by ordained clergy of that Church. The third enables the Church of England to give practical financial help to the Church of South India, and asks the prayers of clergy and people.

While certain barriers remain to full intercommunion and intercelebration, the actions of the Convocations of Canterbury and York

continued on next page



CORNERSTONE for St. James' Church in South India hill town is laid by Mr. Kennedy (kneeling) with handmade, hammered silver trowel





THE RT. REV. LESSLIE NEWBIGIN, Bishop of Madura-Ramnad, one of younger CSI leaders



BISHOP of Central Travancore, the Rt. Rev. C. K. Jacob, stands between two Syrian priests. Mr. Kennedy addressed all-day meeting of Travancore clergy on Convocation of Canterbury.

## South India..continued

are tremendous steps forward, giving clear evidence that the Church of England believes that the Church of South India is actually fulfilling its declaration of intention with reference to the ministry.

The Anglican Congress which met in Minneapolis in 1954 suggested that "an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion, of the situation as it is developing in the Church of South India." Thus the recent General Convention has asked the Presiding Bishop to appoint a special delegation of not more than five people, including at least one bishop, one priest, and one lay person, to visit the Church of South India. They are to present, if possible, their findings to the Joint Commission on Ecumenical Relations at its annual meeting in 1957. After evaluation by the Commission, the findings will be presented to the next Convention.

In addition, the recent General Convention has asked the entire Church to study the Church of South India during the next triennium, and has charged the Joint Commission on Ecumenical Relations to produce a study outline.

The General Convention has also asked that the Ceylon, North India

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COLORFUL PROCESSION greets bishop upon arrival in South Indian village. Entire Christian population, accompanied by musicians, comes down road to meet him and escort him into village.





BISHOP-ELECT and BISHOP LEWIS enjoy chat together. At left: the Very Rev. Arnold M. Lewis, Jacksonville, Fla., dean, at right: the Rt. Rev. William F. Lewis, Missionary Bishop of Nevada.

THE consecration of Dean Lewis of Jacksonville as Missionary Bishop of Salina early in 1956 will bring to that missionary district and the Province of the Southwest one of the most widely known clergymen of the Church.

The early years of Arnold Meredith Lewis were spent on Long Island. He was born in East Hampton, N.Y., October 11, 1904, the son of Morley B. Lewis, M.D., and Mary Robina Ettershank. For many years, and until very recently, Dr. Lewis—now in his eightieth year—was a physician in Sag Harbor.

The future bishop graduated from Springfield College in 1927 and from the Virginia Theological Seminary in 1937. He was ordained deacon by the Rt. Rev. Ernest M. Stires, Bishop of Long Island, at the Cathedral of the Incarnation, Garden City, N.Y., on May 25, 1936. The same bishop advanced him to the priesthood in the same place on December 22, 1936.

His first ministry was as vicar of St. Mark's Church, Westhampton Beach, on Long Island's south shore. Previously it had been only a summer chapel, using rented quarters. Mr. Lewis inaugurated a year-round program and presented a class of thirty when the bishop first came for confirmation. When his community

## Convention Elects Dean Lewis Missionary Bishop of Salina

was hard hit by the hurricane of September 21, 1938, he was one of the leaders in providing relief. Early the next year St. Mark's built an attractive rectory, the first unit of a permanent church plant.

In 1940 Mr. Lewis resigned his post to accept appointment as a chaplain in the United States Army. He served therein for five years, being stationed all the way from Camp Upton, N.Y., to Camp Benning, Ga.; and from Fort Myers, Va., to the Persian Gulf. He was frequently assigned to transport duty.

Bishop Sherrill appointed him, as of March 15, 1946, as Executive Director of the Presiding Bishop's Committee on Laymen's Work. He broadened the scope and program of this Committee, and his leadership was cordially accepted by laymen in all parts of the country.

Meanwhile the Bishop and Diocese of Florida were taking steps to change St. John's Church, Jacksonville, the mother parish of the community, into a cathedral for the dio-

cese. Called to become its first dean, Mr. Lewis took office on March 1, 1951. His coming was coincident with the emergence of Jacksonville as a great insurance and commercial center for the southeast corner of the country.

Right from the start Dean Lewis worked on a plan. He knew, from his long conferences with Bishop Juhan and Bishop West, that he would have their hearty support. He developed a clear blue print of what a cathedral parish, located in the heart of a bustling city, should accomplish. He called for services combining churchly dignity and colorful beauty, an alertness to social needs, and a hearty sharing in worship by the entire congregation. A complete rearrangement of chancel and sanctuary made the cathedral itself a more attractive shrine. A transept was transformed into an exquisite chapel for weekday services. A year ago the entire building was air con-

ditioned and the "summer slump" almost disappeared.

Members of the cathedral congregation soon learned that their Dean was not afraid to work hard, and that he was not afraid to ask them to work hard—whether they were men, women, young people, or children. And then they found they liked it! A strong feature in the annual calendar became the Lenten Wednesdays, on which a noonday sermon by a well-known bishop or priest, often brought from a great distance, was followed by a buffet luncheon promptly served in the cathedral hall by an alert crew of smiling men.

But from the very day of his arrival Dean Lewis sought to make the entire diocesan family realize that the cathedral was theirs. He inaugurated a daily Eucharist at which the diocesan clergy were in turn invited to celebrate. Each day some parish or mission was remembered by name, with intercessions

continued on page 31



# We Teach God's Plan in Panama

VIRGINIA PETERSON DESCRIBES LIFE AND WORK AT CHRIST CHURCH-BY-THE-SEA,  
COLON... ONE OF A SERIES OF ARTICLES BY WIVES OF OVERSEAS MISSIONARIES

WHEN we first arrived in Panama, six years ago, we were brought in touch with a world vastly different from the one we had left. Here in the city of Colon, we found different kinds of houses, crowded living conditions, insufferably hot and humid weather, a friendly but foreign people, and a world of unfamiliar faces. On the bright side of the picture, we found a clerical family that was closely united, a beautiful church building on the shores of the Caribbean, a large congregation of church families, and a fine unity among the non-Roman churches.

The first thing that we did was to go into old Christ Church-by-the-Sea, Colon, to offer prayers of thanksgiving for our safe arrival. We felt strange, and I know that our people eyed us with expectation, for they had had a hard time in recent years. After the prayers, we went into the rectory behind the church, where we found adequate living quarters for our family. One woman brought some bottles of soda, another brought a head of cabbage, and still another a cake. Everyone was very good to us and tried to make us feel at home in our new work.

It was not long before we ran into some of the real problems under which our people in this area live. Basically, they are similar to those found by any parish priest in a large city. Most mornings in the week, there is a six o'clock service, and I could hear my husband, Mainert, getting dressed in the dark and leaving quietly, so as not to awaken the rest of the family. I wondered what was going on in his mind, as he struggled to find his way into the heart of his new congregation.

Day after day, he would come back from his pastoral duties, holding his head and wondering whether or not he could adjust to conditions as he found them in Colon. We had known poverty only in a moderate degree before coming to Panama. Here, where there is no economic or political security, conditions were so much worse.

A messenger would come to the door to say that "Old man so-and-so" (an affectionate term used here) had been taken ill. The child would leave a piece of paper with the man's name and address on it. My husband would run over to the address to find that the man was lying on a musty bed, or among rags on the floor, in a dark room, all alone except for a neighbor who was seeing that he did not starve to death. The rest of the day would be taken up with trying to get him into the local hospital, or securing some means for his support. Lack of money, differences in race or language, and ignorance of important people; all stood in the way of getting such work done quickly.

One of the first jobs that came my way was in connection with a kindergarten for Christ Church Diocesan Academy. This was one of the horrors of our earlier years in Colon. The Academy was located in the middle of the city, housed in an old wooden building that threatened to shake apart whenever a large crowd



GFS puts on a fashion show. Growth of Christ Church branch was so rapid that it divided into two groups. By word and example, Mrs. Peterson teaches girls standards of Christian behavior.





PETERSONS recently were in National Council color motion picture, *Challenge in the Sun*

gathered in it. We wondered how children could learn anything in these surroundings: the floor was crooked and leaned out over the sidewalk below; the ceiling was made of corrugated zinc, with many holes caused by rust; and the walls were just plain boards that had been patched and repatched.

I was to learn later that the same conditions existed at St. Mark's Academy in Bluefields, Nicaragua (FORTH, January 1954, page 31), St. Mark's School in Puerto Limon, Costa Rica (FORTH, September, page 14), and St. Mary's in Siquierres, Costa Rica (FORTH, May 1954, inside cover).

There was no room at the school for children of preschool age, so we made room for them in the basement of the rectory. We soon gathered twenty or more little ones together, and with the help of one of the mothers soon had the work going smoothly.

Another task arose when the members of the Girls' Friendly Society came to me, requesting that I work with them. I had never seen the GFS so effective before. With several other advisers, we soon had interesting meetings, special services and projects, and many discussions on what a Christian girl should be. We soon branched out into two groups, because of the growth of the organization. I stayed with the senior group, for I felt that their problems were more acute.

One of the most distressing conditions that we found here was in

connection with these teen-agers. The inadequate living conditions here in the tropics mean that sex education is not presented to children in a very logical way. Many families live in one or two rooms, with no privacy either for the adults or for the children. These conditions of everyday life, combined with no economic stability, very little recreational opportunity, and little morality among many of the adults mean that our work here is doomed unless we can impress these young people with the sanctity of the human body and the purpose of the family in God's plan.

I remember vividly our first vestry dinner at the rectory. We invited the vestry and their wives for a buffet dinner, using our best silver and china, and making it as fine a party as possible. We do have members who are in better financial circumstances than those that I have described, and they enjoy a party even more than we do.

The dinner party was a great success and broke down any barriers that might have been raised between us and our people. After the dinner, we had talks and jokes and thanks.

Fundamentally, the life of a foreign missionary's wife is no different from that of a clergyman's wife in the United States, or even from that of a business or professional man's wife. True, it takes sacrifice; we are far away from our friends, but we have made many new ones, and dis-

tance doesn't really affect friendship.

After six years in this area, our problems remain basically the same. The racial tension that has been so marked is being alleviated by more advanced concepts, in both the Canal Zone and in Panama, and the Church is growing very rapidly. The people have developed an amazing sense of self-reliance, in overcoming many of the handicaps under which they live. I am concerned about the men who are called to the field, for there is more work than they can possibly do, and their sincerity impels them to wear themselves out.

My chief job is still to maintain a strong family center for the strengthening and comfort of my husband and our children. This, above all, gives a living proof of the truth of what my husband preaches and is recognized by our people, who are suffering from the breakdown of the family pattern.

My prayer life is caught in snatches, while serving my family, and my companionship with my husband is found in our mutual interest in his work. Our family has grown to four children, who are thriving in the tropics.

The future here holds a great deal for the life of the Church, for it has what these people need. Our job is constantly to present it to them, to convince them that Christ is the center of life, and that in worshipping Him in His Church, we are opening up a great reservoir of life-giving faith.

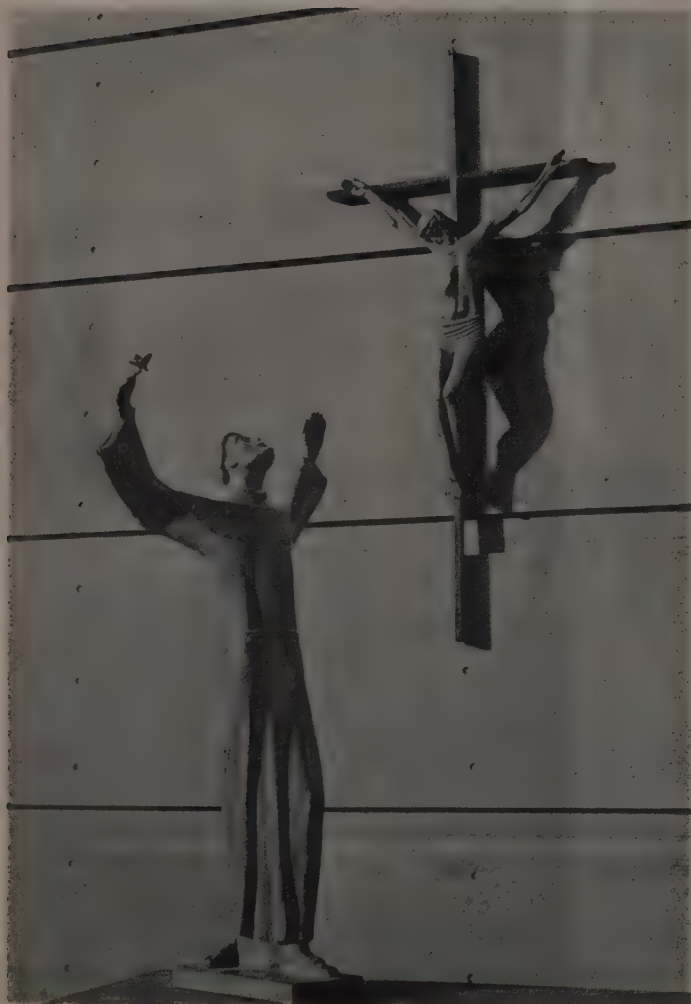


ONE of Mrs. Peterson's first jobs was to establish a kindergarten for Christ Church Academy. Room was made for little children in basement of the rectory and the work soon went smoothly.



# RELIGION IN ART

Recent Exhibition of Liturgical and Religious Art  
Demonstrates Influences and Skills of Present-  
Day Designers and Craftsmen in the Service of  
the Church --- A Few Examples from the  
Show Assembled by the Denver Art Museum



ST. FRANCIS AND CRUCIFIX  
Frances Rich, Santa Barbara, Calif.  
*Lent by the Artist*

FLIGHT INTO EGYPT  
Jean Charlot  
*Lent by the Associate American  
Artists Gallery, New York City*

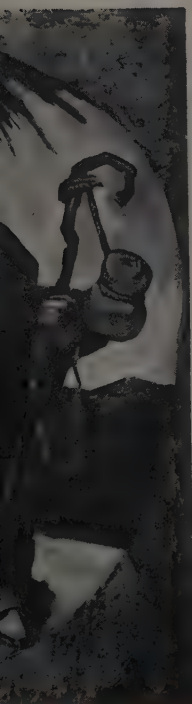




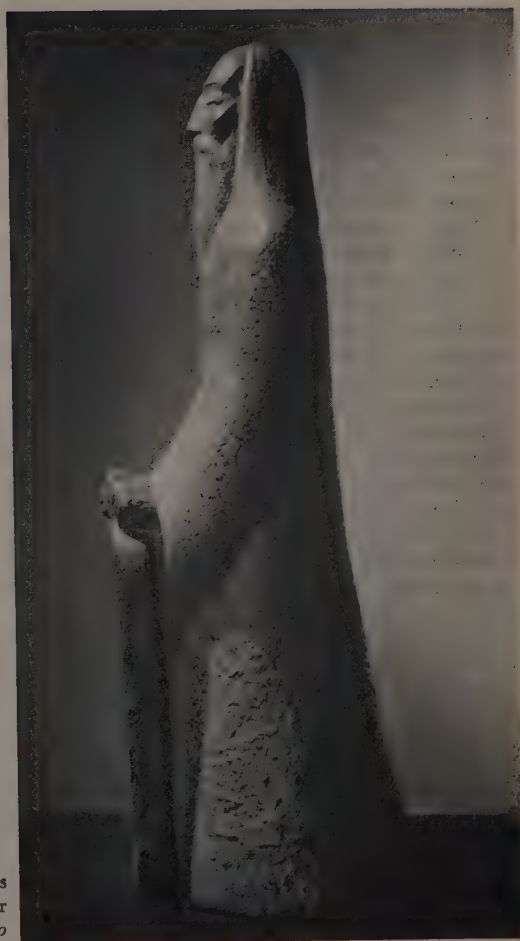


ST. GEORGE AND THE DRAGON  
Charles J. Connick  
*Lent by the Connick Associates,  
Boston, Mass.*

ENAMEL PYX  
Kenneth Francis Bates  
*Lent by the Cleveland Museum of Art,  
Gift of the Cleveland Art Association*



VIRGIN AND CHILD  
Henry Rox, South Hadley, Mass.  
*Lent by the Artist*



MOSES  
Egon Weiner  
*Lent by the K.A.M. Temple, Chicago*





LIBERIA sent to Honolulu WA delegate, Mrs. Mai Wiles; and lay deputy, Emmett Harmon

NOT many General Conventions ago, the lay and clerical deputies from the Church's overseas missionary districts were missionaries or other Americans living in the areas they represented. Such was not the case at the Fifty-eighth General Convention in Honolulu. Eight of the fourteen overseas missionary districts sent either a clerical or a lay deputy who was a permanent resident of the area, and five sent full native deputations. Churchwomen overseas also chose twelve nationals to represent them at the Triennial Meeting of the Woman's Auxiliary.

The national deputies at General Convention formed an interesting group of men. Among them were three first-generation Christians, four former Roman Catholics, a former Methodist, and a former Presbyterian. The rest were life-long Episcopalians. Their educational backgrounds ranged from graduate school to a few years of elementary education. The laymen's vocations included teaching, banking, reindeer herding, government service, journalism, and farming. For the most part the laymen were younger men than their clerical counterparts; all were born in the areas they represented, and all were freshmen deputies.

The first native Alaskan to represent his Church was Chester Se-

# New Faces at General C

MAJORITY OF OVERSEAS MISSIONARY DISTRICTS SEN

veck, a full-blooded Eskimo. The waters of Waikiki Beach seemed as "warm as bath water," to this retired reindeer herder who has lived all his life within the Arctic Circle. A licensed lay reader at the new St. George's in-the-Arctic Mission, Kotzebue (FORTH, September, 1954, page 15), he has given almost fifty years of voluntary service to the Church. Neither sub-zero weather nor isolation have kept him from gathering his family and those around him in his tent for services every Sunday. A student of the Prayer Book and Bible (he has read the latter through three times), he has sought "to get a good example . . . and do right with God and the people."

A friendly, courteous man, Mr. Seveck arrived in Honolulu with a list of people to whom he brought greetings and messages from Alaska. He left Honolulu with *waiikiki* shirts for his four married sons, dresses for his seven daughters, and toys for his twenty grandchildren; all of which

he managed to purchase with his limited resources. A most conscientious representative, Chester Seveck attended every session of General Convention and voted intelligently. His bishop calls him "a tower of strength," who "illustrates the ministry of the laity at its best."

Central Brazil sent as its lay deputy the associate editor of the Portuguese edition of *The Reader's Digest*, Jose de Mara Nogueira. Its clerical deputy was the Archdeacon for Japanese Missions, the Ven. John Y. Ito. Mr. Nogueira began attending Episcopal services when he moved into a neighborhood where there was no Presbyterian church. In 1931, he became a member of the Church of the Redeemer, Rio de Janeiro, and has contributed to the life of the parish ever since. First elected to the vestry in the early thirties, he currently is a vestryman and parish secretary, and since 1953, has been a member of the Propagation Committee of the Brazilian Church.



CUBA's representatives at Honolulu General Convention were (left to right): the Ven. Romualdo Gonzalez Aguero, Archdeacon of Havana and Santa Clara; the Rt. Rev. A. Hugo Blankingship, Missionary Bishop; and Luis Estevez, teacher of physics and mathematics at University of Oriente



# Convention

## NATIONAL DEPUTIES

Archdeacon Ito (FORTH, March, 1951, page 10), a former Japanese Buddhist, is a product of the Church's mission in Japan, who caught the vision of man's need for Christ and of his own responsibility for carrying the Gospel to his people. Almost singlehanded, he has developed more than twenty-five missions in the Japanese settlements of Brazil.

Cuba also sent two of its local Churchmen to General Convention,



DOMINICAN REPUBLIC's clerical deputy, the Rev. T. O. Basden of Puerto Plata was born and educated in British West Indies

Luis Estevez and the Ven. Romualdo Gonzalez Aguero, Archdeacon of Havana and Santa Clara.

Mr. Estevez, a twenty-six-year old teacher of physics and math at the University of Oriente in Santiago de Cuba, studied at the Sarah Ashhurst School, Guantanamo, and at the University of Havana. He is a lay reader and treasurer of All Saints' Church, Guantanamo.

Archdeacon Gonzalez is the man mainly responsible for building up Sarah Ashhurst School from sixty to six hundred pupils. A Spaniard, he emigrated to Cuba as a young man



ALASKA elected its first native deputy to 1955 General Convention, Chester Seveck, a full-blooded Eskimo. With the retired reindeer herder who has given fifty years of volunteer service to the Church is the Missionary Bishop of Alaska, the Rt. Rev. William Jones Gorden, Jr.

to work as an accountant, but soon was teaching at the newly-opened mission school, La Trinidad, Moron. While there he was received into the Episcopal Church from the Roman. Believing he could be most useful as a clergyman, he studied for the ministry at the Philadelphia Divinity School. Shortly after returning to Cuba he became the first Spanish-speaking priest to have charge of All Saints', Guantanamo. Honolulu was his fourth General Convention.

Though the Rev. Thomas O. Basden, rector of Christ Church, Puerto Plata, the Dominican Republic, was elected to two previous General Conventions, Honolulu was the first he was able to attend. A complementary ticket on the S.S. *Lurline*, as well as financial aid and personal sacrifices, made his trip possible. Immediately after high school, Mr. Basden left the British West Indies to work at the American Consulate in Puerto Plata. He did all the code work there during World War I. When he first moved to Puerto Plata he gathered together all the Anglicans in the area and established a mission there. He studied at the Theological Semi-

nary, then at Port-au-Prince, Haiti. Since ordination he has served in every church and outstation in the Dominican Republic.

The Rev. Pierre T. Thevenot, clerical deputy from Haiti, is rector of the Church of the Holy Cross, Leogane, and a member of the ecclesiastical court. He is representative of the fine young men who today are graduating from the Theological Seminary at Mont Rouis.

Attendance as clerical deputy posed no travel problems for the Rev. Wai On Shim, rector of St. Elizabeth's, Honolulu. Long before Convention convened, he worked on the finance committee preparing for the historic event. Born in Hong Kong, he is the son of the Rev. Yin Chin Shim, one of the Church's early missionary leaders on the Island of Maui (FORTH, April, page 15). Mr. Shim attended Iolani School, Honolulu, and the Universities of Hawaii and California. Before entering the ministry he worked in a Honolulu bank. Honolulu was his second General Convention.

Liberia sent Emmett Harmon and

continued on next page



# New Faces at Convention . . . . . continued

the Rev. William Davies-Jones, rector of Trinity Pro-Cathedral, Monrovia, as its lay and clerical deputies, respectively. Mr. Harmon is a government official, lawyer, business executive, church school officer, and vestryman at Trinity Pro-Cathedral. Descendent of active Liberian Churchmen, he was educated in mission schools and received his professional training at Howard and Harvard Universities.

Mr. Davies-Jones is the rector of the only self-supporting parish in the missionary district. Before becoming a priest he was a school principal and a catechist. A life-long Anglican, he was born and educated in Sierra Leone, West Africa.

Honolulu was the third General Convention attended by the clerical deputy from Mexico, the Very Rev. Jose F. Gomez, dean of San Jose de Gracia Cathedral, Mexico City. A Mexican by birth, he studied at St. Andrew's College and Seminary, in his home city, Guadalajara, and at the Philadelphia Divinity School. He has served as president of the board of examining chaplains for nearly a quarter of a century.

Another overseas deputy to receive complementary passage on the *Lurline* was William Curling, lay deputy of the Panama Canal Zone. He is a clerk in the U. S. Navy Ordinance Department and vestry clerk

at Christ Church-by-the-Sea, Colon (see page 14). Originally a Methodist, he was presented for Confirmation when he was a student at Christ Church District Academy. He has served his church as acolyte and secretary.

The two deputies from the Philippines, Simon Aquino and the Rev. Eduardo G. Longid, priest-in-charge of St. Michael and All Angels' Mission, Tadian, are both first-generation Christians, having been raised by pagan parents in the Mountain Province. Despite parental opposition, Mr. Aquino was baptized when he was eleven at St. James' School, Besao. A clerk and farmer, he ranked second in his agricultural high school class. He is a communicant of St. Benedict's Mission, Besao, and is secretary of the Besao Christian Men's Fellowship, which aims to spread Christianity among the town's heathen inhabitants and strengthen weak Christians who are under pressure to "perform pagan sacrifices." Mr. Aquino is the first Filipino layman to become a deputy.

Mr. Longid is the second Filipino priest to be elected a deputy. During World War II when American missionaries were interned he took charge of the central missions and outstations in both Besao and Sagada. The youngest of thirteen children, he became an Episcopalian at

the Church's mission in Sagada. After graduating from St. Mary's High School, Sagada, he became a teacher and catechist. While still a layman Mr. Longid converted his parents, strong pagan leaders, and they in turn set an example for the townspeople. Mr. Longid studied for the ministry at St. Andrew's Training School, Sagada, the predecessor of St. Andrew's Seminary, Manila.

Puerto Rico also sent two of its own Churchmen to Honolulu, Jenaro A. Ramirez and the Rev. Lorenzo Alvarez, priest-in-charge of St. Mary the Virgin, Ponce, and St. Matthew's, Quebrada. Election as a deputy provided Mr. Ramirez, a bank employee, with his first opportunity for air travel. He became interested in the Episcopal Church when he was a member of the ball team at St. Andrew's, Mayaguez. A former Roman, he now is a communicant of the Church of the Incarnation, Hato Rey. For six years he has been a member of the parochial committee and also has served as parish treasurer.

As a Spanish Augustinian priest, Mr. Alvarez was a missionary teacher in the United States for a decade before he left the Roman Church. After his reception into the Episcopal Church he began his ministry in Puerto Rico. He was assistant to Charles F. Boynton when he was priest-in-charge of St. Andrew's, Mayaguez, and his successor at St.

Continued on page 32



HONOLULU's clerical deputy, the Rev. Wai On Shim, attended fourth General Convention by staying home. The son of early Maui missionary, he studied at Iolani School and Universities of Honolulu and California. His son, Walton (right), is medical student in United States.



PHILIPPINES' freshmen deputies, the Rev. Eduardo Longid (left) and Simon Aquino (right) flank Mexico's veteran deputy, the Very Rev. Jose F. Gomez, dean of San Jose de Gracia Cathedral, Mexico City. Both Filipinos are natives of Mountain Province and first-generation Christians.





PERSPECTIVE





Red Barber addresses dinner meeting at RPI during Albany's Church and Work Congress

# New Vistas of Man's Work Explored

CHURCH AND WORK CONGRESS HONORS DECADE OF EPISCOPAL WORK

By the Editor

ARNOLD TOYNBEE in the opening address before the Church and Work Congress held October 19-21 in Albany, N.Y., said, "Man at work can be happy and spiritually healthy only when he is working in God's world for God's glory through doing what is God's will."

This belief plus a penetrating glance at contemporary society are ample motivation for this Congress called together by the Diocese of Albany in recognition of the tenth anniversary of the Diocesan, the Rt. Rev. Frederick L. Barry. The Congress was an effort to increase the

awareness of Christian men and women to the close relationship between religion and all areas of life. In particular, it was an effort to explore the manner in which the practice of one's personal religion affects his daily life.

The Congress brought together, by invitation, leaders on various vocational levels. The quality of participation was extraordinarily distinguished as is indicated by a listing of the names of the analyst and moderator of each panel:

**BUSINESS AND INDUSTRIAL MANAGEMENT:** *Analyst*, Benjamin F. Fairless, President, American Iron & Steel Institute; *Moderator*, Professor Ralph

M. Hower of the School of Business Administration, Harvard University.

**COMMUNICATIONS:** *Analyst*, Davidson Taylor, Vice President, National Broadcasting Company; *Moderator*, Walter ("Red") Barber, Sports Broadcaster.

**EDUCATION:** *Analyst*, Professor Thomas S. K. Scott-Craig, Dartmouth College; *Moderator*, Thomas Clark Pollock, Dean, Washington Square College of Arts & Sciences, New York University.

**GOVERNMENT SERVICE:** *Analyst*, Edward W. Van Kleeck, Assistant Com-

Commissioner of Education, State of New York; *Moderator*, David Kendall, Assistant Secretary of the Treasury.

**LAW:** *Analyst*, Whitney North Seymour, Former President of the Bar Association of New York City; *Moderator*, Professor Wilbur Katz, University of Chicago.

**MEDICINE:** *Analyst*, Dr. James Howard Means, Former Chief of Medical Services, Massachusetts General Hospital; *Moderator*, Dr. Chauncey D. Leake, Executive Director of Medical Branch, University of Texas.

**ORGANIZED LABOR:** *Analyst*, Ellis F. Van Riper, Financial Secretary and Treasurer, Transport Workers Union; *Moderator*, Mildred Jeffrey, Director of Community Relations, International Union U.A.W.-CIO, Detroit, Mich.

**SOCIAL WORK:** *Analyst*, Daphne



**HAPPY INTERLUDE** in Church and Work Congress was R.P.I.'s Academic Convocation at which honorary degrees were conferred. Two of four recipients were Ambassador Lodge, Bishop Emrich



**ARNOLD TOYNBEE** (left) gave one of major addresses at Church and Work Congress, which honored the Rt. Rev. Frederick L. Barry (center) on the completion of decade as Bishop of Albany

Hughes, Executive Director, Youth Consultation Service, Newark, N.Y., *Moderator*, Lester Granger, Executive Secretary, National Urban League.

Several officers of National Council served as theological advisers to panels while other officers participated as panel members.

The Congress, both through its lectures and the panel discussions, provided a valuable opportunity to rethink the entire Christian position as it relates to man's professional and vocational interest and concern. Inevitably the Congress takes its place in the chain of recent events concerned with man and his work:

*The Buffalo Conference of 1952*, *The Christian and His Daily Work*, sponsored by the NCCC, and the many smaller conferences which were inspired by it.

*The Christophers Movement*, a continuing effort in the Roman Church which has been helpful to many both within and outside that Church.

*The Committee on Religion in American Life* and other national groups expressing a common concern for the need of a religious approach to man's total life.

Now to this chain is added Al-

continued on page 30



*They serve well  
the Episcopal Church!*

**HOBART COLLEGE**  
Geneva, N. Y.

**TRINITY COLLEGE**  
Hartford, Conn.

**KENYON COLLEGE**  
Gambier, Ohio

**UNIVERSITY of  
the SOUTH**  
Sewanee, Tenn.

Their 2,600 students are one-tenth of one percent of America's college population, yet supplied one-fifteenth of the 486 new students admitted this fall to Episcopal Theological Seminaries.

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EDWARD McCRADY is vice chancellor and president of the University of the South

## Twelve Laymen, Bishops, Presbyters Elected to National Council

**T**WELVE people were elected to membership on the National Council at the recent General Convention in Honolulu.

Elected to serve until the General Convention of 1961 were:

B. POWELL HARRISON, JR. A member of the Joint Commission on Program and Budget, Mr. Harrison, of Leesburg, Va., was a first-time deputy to the recent General Convention. He is a partner in the largest general insurance company in northern Virginia, and vice president of the Loudon Times publishing company.

Married and the father of four

children, Mr. Harrison is forty-four years old and served in World War II in Burma and China. He was recently elected president of the Episcopal Churchmen of the Diocese of Virginia, is a member of the standing committee of the diocese, and has just completed terms as chairman of the diocesan department of Christian stewardship and as a member of the executive committee of the diocese.

Former president of the Virginia State Junior Chamber of Commerce, Mr. Harrison has been active in civic and community affairs, including the American Red Cross and the Boy Scouts of America.

EDWARD McCRADY. Versatile, energetic Edward McCrady is eleventh vice chancellor and president of the Church-owned University of the South, Sewanee, Tenn. Son of a clergyman and grandson of the University's first professor of biology, he was head of the college's department of biology for more than ten years, before taking a leave of absence in 1948 to become senior biologist for the U.S. Atomic Energy Commission at Oak Ridge, Tenn.

An international authority on the science of hearing, Mr. McCrady is also an accomplished violinist and composer, a cave-explorer, painter,

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**THEODOR W. REHMAN**, Iowa businessman, is vestryman and Builders for Christ Chairman

wood carver, sculptor, and an active, licensed lay reader. He is married and has four children.

**THEODOR W. REHMANN**. Lay deputy from the Diocese of Iowa to the General Conventions of 1952 and 1955, Mr. Rehmann has been a delegate to the last eight diocesan conventions, president in 1951 of the Episcopal Men of Iowa, and chairman of the BUILDERS FOR CHRIST campaign in his diocese. He is one of the trustees of funds and donations of the diocese, and a long-time vestryman of St. Paul's Church in Des Moines, where he lives.

Founder of a real estate company which is thirty-six years old this year and has offices in three states, Mr. Rehmann is president of several other companies and senior member of the Society of Residential Appraisers. He saw Army service in World War I, is married and the father of two children. A member of several professional societies and clubs, his hobby is travel.

**WILLIAM H. SIEGMUND**. Chairman of the Presiding Bishop's Committee on Laymen's Work for Province VIII, Mr. Siegmund of San Marino, Calif., heads the provincial department of evangelism. He is a parishioner of All Saints', Pasadena, and was a lay delegate from the Diocese of Los Angeles to the Anglican Congress of 1954.

A deputy to the recent General Convention, Mr. Siegmund is secretary of the strategy committee of his diocese, a member of its department of public relations and of several other diocesan committees. Holder of his Bishop's Award of Merit, he



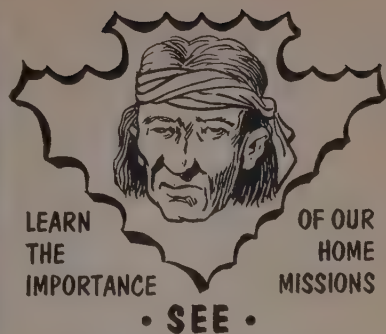
**WILLIAM H. SIEGMUND**, Provincial Chairman, Presiding Bishop's Laymen's Work Committee

heads a Los Angeles insurance company which specializes in pension, retirement, and welfare plans for business and industrial firms.

A veteran of naval service during World War II and a Commander, USNR, Mr. Siegmund holds the Secretary of the Navy's commendation for meritorious duty, is past state and regional commander of the Military Order of World Wars and is active in the American Legion.

**THE RT. REV. RICHARD S. M. EMRICH**. Bishop of Michigan since 1948, Bishop Emrich was born in Mardin, Turkey, of missionary parents. He studied at Brown University, the Episcopal Theological School in Cambridge, Mass., Union Theological Seminary, New York City, and the University of Marburg, Germany. Ordained to the priesthood in 1938, Bishop Emrich was on the faculty of the Episcopal Theological School for ten years, is married, and has two children.

continued on page 26



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THE RT. REV. RICHARD S. M. EMRICH, former seminary teacher, now Bishop of Michigan

Known throughout the Church as a writer, lecturer, and preacher, Bishop Emrich has served as president of the Detroit Council of Churches. He is the inaugurator of his diocese's seven-year program of modern tithing, begun in 1950, which has helped the diocese to new spiritual life and material advance (FORTH, July-August, 1954, page 18).

THE RT. REV. WILLIAM FISHER LEWIS, Missionary Bishop of Nevada, a jurisdiction covering some 110,000 square miles, Bishop Lewis was consecrated in 1942. Son of a clergyman and born in New York State, he is a graduate of Harvard College, and of the General Theological Seminary, New York City. Bishop Lewis has served as a priest in New Jersey and Montana and, for six years prior to his consecration, was rector of St.

continued on next page



THE RT. REV. WILLIAM FISHER LEWIS, Missionary Bishop of Nevada since 1942

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NATIONAL COUNCIL ELECTIONS continued



THE REV. GARDINER M. DAY, well-known rector of Christ Church, Cambridge, Mass.

Paul's Church in Burlington, Vt., the largest parish in that diocese.

Since his election as Bishop of Nevada, he has served as a trustee of the Church Divinity School of the Pacific and of St. Margaret's House in Berkeley, Calif. He holds an honorary S.T.D. from the General Theological Seminary, is married, and has two children.

THE REV. GARDINER M. DAY, Rector of Christ Church, Cambridge, Mass., since 1941, Mr. Day has been a deputy to six General Conventions and was chairman of the diocesan committee on arrangements for the Convention of 1952. At present, he is a member of the Joint Commission on Ecumenical Relations.

Mr. Day holds a B.A. from Yale University, an M.A. from Columbia University, attended the Union Theological Seminary and received a

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THE REV. DON FRANK FENN of Baltimore was deputy to ten General Conventions

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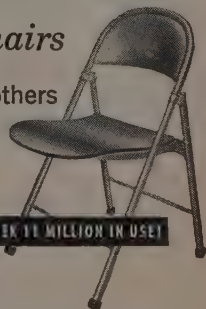
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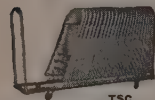


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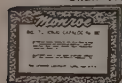


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## National Council Elections

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Bachelor of Divinity degree from the Episcopal Theological Seminary. After ten years of ministry in Massachusetts, he served for five years as rector of St. Stephen's Church in Wilkes-Barre, Pa. (FORTH, October, page 20) before assuming his present rectorship. Active in Christian social relations, he is also an author, is married and has two children.

THE REV. DON FRANK FENN, Rector of the Church of St. Michael and All Angels' in Baltimore, Md., and canon of the Cathedral Church of the Incarnation, Baltimore, the Rev. Don Frank Fenn holds B.D. and D.D. degrees from Nashotah House. Ordained in 1915, he served in Colorado and Minnesota before coming to Baltimore in 1931.

He has been a deputy to ten General Conventions, including the most recent one. Married and the father of two children, Mr. Fenn has been an officer or member of numerous municipal and social work agencies in Baltimore, is the author of a book on parish administration, and a contributor to Church magazines.

Nominated by the Woman's Auxiliary, four women elected to National Council to serve until 1958 were:

Mrs. CLIFFORD C. COWIN. A graduate of Wellesley College, Mrs. Cowin is the wife of the Treasurer of the Diocese of Ohio and is a former member of the Joint Commission on Ecumenical Relations. She served for five years as a provincial representative on the National Executive Board of the Woman's Auxiliary.

An able writer, Mrs. Cowin inaugurated and served as either editor or staff member on the *Triennial Daily*, a news bulletin published at Triennial Meetings, and from 1939-1948 was editor of *Contact*, the newspaper of her diocesan Woman's Auxiliary.

At present, Mrs. Cowin is chairman of the Christian citizenship committee of the diocesan department of Christian social relations and an officer and member of many community organizations. She is a member of the General Board of the National Council of Churches and of

continued on next page



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## National Council Elections

continued from page 28

the Board of Managers of the United Church Women, a department of that body.

MRS. SUMNER WALTERS. Wife of the Missionary Bishop of San Joaquin, Mrs. Walters was born in Macon, Ga., and studied at the New York Training School for Deaconesses and Other Church Workers (St. Faith's), New York City. She has served for six years as a member of the National Executive Board of the Woman's Auxiliary, and was chairman of the Board during 1955.

Mrs. Walters and the Bishop recently returned from a six-week trip to the Orient, on which they embarked just after General Convention. Mrs. Walters is particularly interested in the work of women and girls in the Church, and is the mother of two children one of whom is a clergyman in Oregon.

MRS. THEODORE O. WEDEL. Half of one of the best-known husband and wife teams in Church work, and Presiding Officer at the recent Triennial Meeting in Honolulu, Mrs. Wedel is former chairman of the National Executive Board of the Woman's Auxiliary. She has also served in the National Council's Department of Christian Social Relations and in the Adult Division of its Department of Christian Education.

Born in Dearborn, Mich., Mrs. Wedel holds B.A. and M.A. degrees from Northwestern University and is a member of Phi Beta Kappa. She was recently elected chairman of the department of United Church Women of the National Council of Churches and is an outstanding woman member of the World Council of Churches.

Mrs. Wedel is also active in community affairs in Washington, D.C., where she has been a member of the Health Council and is a member of the Advisory Committee of the Board of Public Welfare.

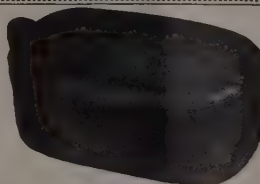
MRS. FRANCIS O. CLARKSON. A Churchwoman from the Diocese of North Carolina, Mrs. Clarkson (FORTH, October 1953, page 23), was re-elected to membership on the National Council.

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## Man's Work Explored

continued from page 23

bany's Church and Work Congress. It was a stimulating and exciting experience for the two hundred men and women who were the invited participants. Its real value, however, lies in the days ahead. The discussions at Albany merely began the search. Will the Albany group come together again to extend the explorations begun there? Will other groups stimulated by the Albany Congress plan similar meetings? To aid such groups and every concerned Christian all the addresses delivered at the Church and Work Congress together with a transcript of the panel discussions and findings are being published under the title *Man at Work in God's World* (New York, Longman's Green \$3.)

Bishop Richards, Suffragan of Albany, as general chairman of the planning committee did a remarkable job. Undoubtedly the panels were the heart of the Congress but the framework in which they were set was of great importance to the overall effectiveness and success of the Congress.

Four General Sessions were planned. The Opening Session in All Saints' Cathedral introduced Arnold Toynbee and gave the Congress his analysis of the historic position of man and his work. The second session heard the Bishop of Michigan, the Rt. Rev. R. S. M. Emrich's, presentation of the theological aspects of the subject. A third session, a dinner gathering at RPI brought "Red" Barber in person before the whole Congress. This session preceded an academic convocation at RPI at which Congress participants Arnold Toynbee, Bishop Emrich, Benjamin F. Fairless, and Henry Cabot Lodge, received honorary degrees. Addresses were made by Dr. Toynbee and Mr. Lodge.

The fourth and final general session gave each panel an opportunity to report the results of its discussions.

The Church and Work Congress, planned to honor a decade of episcopal work, has opened new vistas of man's work in God's world, vistas which others are invited to explore under the guidance of God's Holy Spirit.

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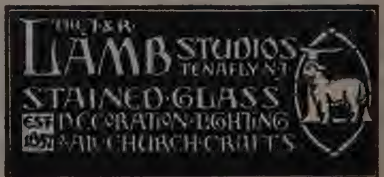


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## Dean Lewis

continued from page 13

for its clergy and lay folk. On Sundays the cycle of prayer covered, consecutively, the dioceses of the Anglican Communion.

Never has Dean Lewis lost his interest in the military chaplaincy. Just prior to his departure to serve as a deputy to the General Convention in Honolulu he performed his annual tour of duty at Camp Benning as a chaplain in the Army Reserve.

On September 13 the House of Bishops elected him as the fifth Missionary Bishop of Salina, and the House of Deputies confirmed his election. He will be consecrated on February 2, 1956 in Christ Cathedral, Salina, Kans.

The Dean is married to the former Frances K. Swift of Springfield, Mass. They have two children, Barbara, who is just completing her nurse's training; and Arnold, Jr., known to his friends as "Buzzie," who is finishing preparatory school this year.

Back in 1941 Bishop Stires wrote a significant appraisal of Arnold Lewis, calling him "one of the most successful and most highly respected of our clergy in this diocese. His high character, attractive personality, and complete devotion to the cause of Christ have made him successful in his every undertaking. I know of no man who should be more influential with men." Time has proved Bishop Stires to be a true prophet.

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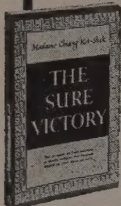
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## South India Church

continued from page 12

schemes of reunion now under consideration also be studied during the next triennium. The Church of South India, as the first successful organic union of Churches in the apostolic tradition and one which includes both Reformation and post-Reformation Churches, sets a pattern for possible church unions in the future.

And so, while the Anglican Communion studies, debates, and investigates the Church of South India, and weighs lengthily and seriously Anglican participation in other schemes of organic church union, the bishops, presbyters, and deacons of the Church of South India carry on their work.

It is work which they are convinced that God has called them to do, under the guidance of His Holy Spirit.

## New Faces at Convention

continued from page 20

Andrew's when he became third Missionary Bishop of Puerto Rico. Mr. Alvarez currently is writing and translating hymns for the Puerto Rican hymnal. His wife, district Woman's Auxiliary president, accompanied him to Honolulu as a delegate to Triennial.

The clerical deputies from the Missionary Districts of Southern and Southwestern Brazil are both natives of the Land of the Southern Cross. The Very Rev. Henrique Todt, Jr., chaplain of the Southern Cross School, Porto Alegre, represented Southern Brazil, and the Rev. Jaci C. Maraschin, a young deacon and graduate student at the General Theological Seminary, New York City, represented Southwestern Brazil. An alumnus of Southern Cross School and the Theological Seminary in Porto Alegre, Dean Todt served in churches in Southwestern Brazil and Pelotas and Rio Grande, before taking charge of his alma mater in 1950.

These eighteen men who attended General Convention are the most conclusive evidence that the seeds sown by the Church's missionaries overseas have taken root and are bearing fruit.

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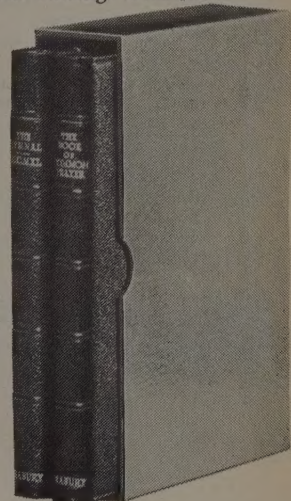
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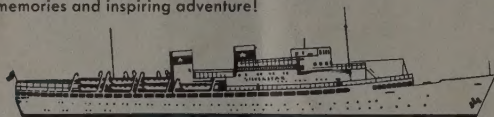
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